A U M

Not by birth does one become low-caste, not by birth a Brahman; by his deeds he becomes low-caste, by his deeds a Brahman.—*Vasala-sutta,* v. 21.

Him I call indeed a Brahman who, though he be guilty of no offence, patiently endures reproaches, bonds, and stripes—*Dhammapada,* v. 399.

THEOSOPHY

Vol. VII APRIL, 1919 No. 6

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"SPIRIT LEVITATION"

THE whole question of "spirit levitation" has been raised anew in London *Science Progress,* dealing with a series of extended experiments conducted by Doctor W. J. Crawford. According to the report, Doctor Crawford's experiments were made with an *unpaid* medium and the various phenomena witnessed were produced practically at the experimenter's wish. In this there are two great differences from such experiments as usually conducted; first, the medium's part was played sympathetically with that of the experimenter, and not for hire; secondly, the phenomena occurred as desired, and not accompanied by abortive efforts, failures, interruptions of various kinds, and the production of phenomena other than desired.

But the real importance of these two concomitants of the seances appears not to have been grasped either by the medium, by Doctor Crawford, or by *Science Progress.* Doctor Crawford and the medium appear to have recognized merely that a sympathetic attitude of mind was essential or helpful in the production of the phenomena in which they were interested, without seeing in it one of the keys to "phenomena *at will,*" and the entirely *voluntary* character of the mediumship does not appear to have been considered of more than cursory interest. On the other hand, *Science Progress* seems to see only something suspicious in the theory that this sympathetic attitude of medium and experimenters is necessary. "It is unfortunate," it says, "that the most impressive manifestations seem to be given to those who already believe and are not in need of further proof. Dr. Crawford gives it as one of the prime conditions, 'before we can expect anything worth having in the way of results,' that the medium and sitters must be 'imbued with the seriousness and wonder of the phenomena presented.' "

From this our English contemporary proceeds to argue as follows:

> "Fortunately for our wounded, if we are taking an X-ray photograph of an injured limb, it is not found that the believer in radiography has any advantage over the incredulous: the photograph comes out just the same. Nor does the efficiency of a vaccine or serum depend in any degree on the faith of the patient, but protects equally the just man and the anti-vivisectionist. . . . .
>
> "If one-tenth of the energy now being wasted in getting useless messages from the other world could be devoted to finding out exactly what it is that happens, and how it happens, psychical research would begin to justify itself, and there would be a speedy end of the complaints that scientific men refuse to consider the subject seriously."

As *Science Progress* is perhaps the most important periodical of its kind in England or even the world, and as the character and relations of Doctor Crawford and his medium are of a nature seldom found conjoined in spiritualistic or psychical research experimentations, it seems to us eminently proper to consider their respective difficulties primarily, rather than the phenomena witnessed. The difficulty of securing the phenomena has been solved by Doctor Crawford and his medium; what interests the Doctor, therefore, is to evolve a theory that will account for what he has witnessed and verified. So far he has been unable to find a fully competent theory. We will return to this presently.

The difficulty of *Science Progress* is of an opposed nature. Is there such a phenomenon as "levitation" in the first place? In the second place, assuming on the affirmation of respectable witnesses such as Doctor Crawford that levitations actually do take place why is it necessary to "have faith" in order to procure the exhibition of "spirit powers"? Let us first consider, then, the difficulties raised by *Science Progress*—for they are difficulties rather than objections.

"Why is faith necessary?" This may be partially explained, we think, in terms of the very illustrations used by that periodical. "Scientific men," for the most part, refuse to have anything to do with "psychic research" because they have *no faith* in the *reality* of the alleged phenomena—not because they are mostly trivial.

Phenomena are a "fact" in scientific terminology only when they have been so often demonstrated and verified that it would be sheer bigotry and stupidity to deny their occurrence. The phenomena of levitation and other happenings in seances are not a "fact" in this sense; not because they do not occur, or cannot be demonstrated or verified, but because most men of science are filled with the negative "faith" that they *cannot* occur; filled with suspicions of the methods used to produce what are declared by the believers in their reality to be veritable "facts." The "faith" of the men of science is fixed on "matter" and the "laws of matter and energy"

as they know them and have experimented with them. These alleged phenomena of the seance room are in point-blank contradiction to what the scientists now "believe." Scientific men are nothing if not severely logical: they see that the two "beliefs" are mutually destructive and that both of them cannot be logically true or possible; hence they hold to their own "faith" and are, logically and naturally, utterly incredulous of the "faith" of the spiritualist and the psychic researcher, and by consequence, of the "facts" alleged—so much so that they will not even investigate, without which no demonstration is possible. How is science to "find out exactly what it is that happens, and how it happens," if science will not "have faith" enough to investigate, investigate, investigate; not with credulity or incredulity, but with an open mind, that is, a sympathetic attitude, a catholic attitude, due to the knowledge that "there are more things in heaven and earth, Horatio, than are dreamt of in your philosophy (*i. e.*, 'faith.')?"

This truly *un*scientific attitude on the part of those who desire to *know* ("science" comes from *scire,* to know), by argument and discussion, what can only be ascertained for one's self by investigation, reminds one of the fable of Ben Franklin and the Academy. Benjamin Franklin propounded the question, why is it that in a vessel *full* of water two goldfish can be placed without spilling any of the contents? Protracted arguments and discussion followed, some *pro,* some *con.* Subsequently, Franklin mildly inquired whether any of his able colleagues had thought to *perform the experiment.* Not one of them had!

One might go on and suggest that if to any respectable medical man were submitted the question whether the "faith of the patient" has anything to do with the efficacy of a vaccine or serum (granting that they *have* any efficacy), his answer might surprise the Editors of *Science Progress.* And further, on this as well as the question of X-ray photographs, the "believer" *has,* in our humble opinion, a very distinct "advantage over the incredulous." The "incredulous," in the sense employed, would not go to the trouble of finding out if such a photograph could be taken; and if the finished X-ray were shown, he would be bound to deny *a priori* its genuineness, and so lose in advance its benefits, for so thinking he assuredly would not, on that evidence, submit himself to the treatment indicated. And again, both the X-rays and the serums were very recently unknown altogether and it was only by the patient, the groping, the half accident-half experiment methods of men who in their researches were met by the same half-tolerant half-intolerant attitude of modern science that little by little the new knowledge was evolved; till X-rays and serums are no longer haphazard and dubious experiments, but *facts;* verified phenomena concerning which anyone can now say "they happen and how they happen." So, if the original experimenters had not had "faith" in the true sense, and retained through all their wanderings, their ignorance and their mistakes the

faith to investigate further, nothing would have "happened"; and the "wounded, the patient, and the just man and the anti-vivisectionist" would all alike have been unavailable whether as witnesses or illustrations.

"Levitation," if a *fact,* contravenes, not the familiar phenomena of matter and energy with which we are all acquainted, but the *theories* to account for those familiar phenomena which modern science has built up—our so-called "laws"of gravity, weight, mass, mechanics, whatnot. It, and other phenomena of the seance room, ought no more to be called "trivial" than the fall of Newton's apple; and the "dark room," the "red light" and the other appurtenances of the seance room, including "faith," ought to be no more objectionable to the *scientific* student, *prima facie,* than the dark cabinet, the red light and the chemicals and "faith" necessary to fix an ordinary photographic negative. Even were Doctor Crawford the first and only experimenter and his statement of "levitation" the only testimony, surely what it implies if true ought to be enough to set every genuine scientist tingling with desire to investigate till it is a proved *fact* or a proved falsehood.

But "levitation" has been declared to be a fact for ages, and by many otherwise reputable witnesses and experimenters. In more recent times the medium, Home, according to testimony as reputable as any in all England, repeatedly performed that act, as well as others that from the standpoint of modern scientific "belief" are impossible. That Home himself was unable satisfactorily to explain how he did it, that none of the witnesses could do any better by way of explanation, does not alter the other fact that *he did it,* and reputable men who had much to lose and nothing to gain by their testimony, *testified that he did it.*

Home was both a Christian and a Spiritualist. Perhaps had he understood the rationale of his performance he would have ceased to be either a Christian or a spiritualist. It appears that both Doctor Crawford and his "medium" are spiritualists, and for aught we know the editors of *Science Progress* may be either Christians or Materialists. Dr. Crawford and the medium believe that the phenomena are due to the "spirits." What has that to do with the fact of the levitation, if it is a fact? That has to do with their *theory* of the facts, which is quite another thing. All scientists of the objecting (we had almost said objectionable) kind are so because they are "materialists" as opposed to "spiritualists," *i e.,* they "believe" their present ideas as to "matter," "energy," and "law" are true, accurate, and comprehensive of all phenomena. *Ergo,* phenomena not falling under their theories are (a) fraudulent; (b) trivial and therefore unworthy of investigation; or (c) objectionable because the believers in them hold "unscientific" theories of their own.

Is this the true scientific spirit? We do not think so, and we are sure that *Science Progress* will agree, for it has given its valuable

space to a consideration of the subject of levitation. We share its objections to the theories whether of Doctor Crawford or of the psychic researchers. We are neither Spiritualist, Materialist nor Christian. These worlds all denote "beliefs" as to causation, even regarding accepted "facts." We are utterly and entirely "incredulous" as to the validity of any of these "beliefs"—and for reasons. But we have entire "faith" in the *fact* of levitation; also for reasons.

Certain conditions are essential to the production of any phenomenon; other conditions are useful, but secondary. No phenomenon was ever produced of any kind except upon the principle of the lever, and the three constituents of a lever are Power, Weight, and Fulcrum. Granting that the Lever is provided, two other factors are essential: knowledge (or "faith") to use it, and the *use of it.* Result, a Phenomenon. Call it "levitation."

The phenomenon has been produced by mediums with and without experimenters, seances, or witnesses, and without regard to any of their theories of causation—rather, in every case, in spite of them. Where the thing levitated was some other object than the medium's own body, that body has been the Fulcrum of the levitation, whether recognized as such or not. Where it was the medium's body which was levitated, that body is no longer the Fulcrum but is itself the Weight. The producing causes, whatever they are, must be dissimilar in the two causes—the Power is not the same. And it is in regard to this unknown Power or Powers, and the methods and modes of it or their manifestations, that Christians, Spiritualists, Psychic Researchers, disagree with each other and among themselves, while all of them admitting the *fact* of levitation. The Materialists, scientific and otherwise, deny the fact point-blank, and if urged to investigate content themselves by ridiculing the *theories* of the proponents of the phenomena, or objecting to the character and quality of the *circumstances* in which the alleged phenomena are produced. Logically, they can only take this position (a) if they *know better;* (b) if they have a "belief" of their own that it is more important to them to retain than to gain a knowledge of the facts.

Occultism explains that table-tippings, raps, and levitations, of the kind known to the modern seance-room, are all produced, when they occur at all, through the more or less haphazard and ignorant setting up of the conditions precedent with the exception of the "Power," and it is this "power" which is variously ascribed to "spirits," departed human beings, psychic force, the devil, and so on. In all these manifestations the "power" is uncertain, precarious, and subject to contingencies not understood and not controllable, because the "power" itself is not understood. A "medium" is essential, and a medium is passive: the more so the better for the manifestations. In the more serious and genuine cases, the medium is so passive that she becomes unconscious of her own actions, and is not aware at the time of what is occurring. "Faith" in the sense of

harmonious feelings on the part of the "sitters" is essential, as opposition even in thought makes it more difficult for the medium to become or to remain passive, and is also dangerous to her, for, in fact, the whole "business" of mediumship is abnormal and unnatural, rather than supernormal or supernatural. In cases of genuine mediumship there is always nervous as well as other derangement, and when the subject is entranced and "phenomena" are occurring, sudden or opposed actions, such as would be possible with "sceptics" and "unbelievers" present, might either rupture or greatly injure the already deranged nervous organization of the medium.

Some, in fact most, of the phenomena are produced by the "astral body" of the medium, which can be separated from the physical, and which has powers of its own when so separated; other classes of phenomena are produced by "nature spirits," "shells," and occasionally, though much more rarely, by disembodied but still "living" human beings, good or bad; and in the rarest of cases by "magicians" whether Black or White; by the disciples of "White Magic" almost never, for reasons known to them.

"Astral body," "nature Spirits," "Shells," "disembodied but still living *human* beings," "Magicians"—these are words that may perhaps be found in some dictionaries, but who believes in such "Powers," or even if believing in them, really knows anything about them, the laws of their being, their characteristics, how they can be communicated with, the *modus operandi* of physical or psychological phenomena through their intervention? Only the weak-minded, the superstitious, the "credulous" and the pseudo-occultist take any stock of such things. And they "know so much that ain't so"—to borrow from Josh Billings—or are so given over to mere phenomena-hunting that it is, after all, small wonder that but few among hard-headed and hard working scientists have ever given more than passing or contemptuous attention to the clamor from the seance room. Wallace, Flammarion, Crookes, and Professor Lodge are the best known names in modern science that are associated in the popular mind with these phenomena. They have all testified to a great variety of facts, but their theories are unstable and unsatisfactory, even to themselves. They are all "spiritualists" and their views, incomplete and contradictory of necessity, could hardly do other than arouse irritation in the materialistic bent of the modern scientific mind.

Nevertheless, quite apart from any one's theories of their nature and causation, these phenomena *do* occur, and if for no other reason than that of their obscure character, their uncertainty, and their apparent contradiction of the "well ascertained laws of science," they should be worthy of the most serious attention and the painstaking consideration of the true scientific student.

In our view, these phenomena proceed from and are rooted in divisions of great nature and of ourselves that are as real, as tangible in their own way, as capable of being studied and under-

stood, of being reduced to laws of order and harmony, as any phenomena in the human and visible nature with which we are presently familiar.

They have, in fact, so much to do with visible nature, and are so much more powerful for good or evil than anything we know at present, that "those who know" the truth about This Other Side of Things will not and dare not disclose with scientific precision what they know to those who have not earned the right to learn it. Is this to be wondered at? Consider the wars, the cruelties and oppressions of body, mind and conscience, that have been inflicted by human beings upon each other in the name of religion—of the few general truths imparted to mankind at large by "those who know." Suppose that the "high priest", Judas, Pontius Pilate, not to speak of the run of men, had possessed the "knowledge of Nature and of Nature's Laws" that Jesus must have had to perform his "miracles;" what, think you, would have happened to mankind? Is our modern generation so lacking in examples of similar abuses made possible by the discoveries and inventions of our modern science—our high explosives, our great "trusts," our exploitations of our weaker and more ignorant brothers by the more able and powerful amongst us through "modern scientific methods" of combination and "efficiency?"

Consider a single statement made by one who was able *at will* to perform the very phenomena millions of phenomena hunters and "researchers" of one kind and another are thirsting for or trying to discover the secret of:

> "To the movements of the Adept's astral form neither time nor space offer obstacles. The magician, thoroughly skilled in occult science, can cause his body to *seem* to disappear, or to apparently take on *any* shape that he may choose. He may make his astral form visible, or he may give it protean appearances. He can control the sensations and alter the conditions of the physical and astral bodies of other persons not adepts; he can also govern and employ as he chooses the 'spirits of the elements.'"

What these true "magicians" have done at all periods of human civilization has been to point out that such powers as are dreamt of by students of the "occult," by psychic researchers, by mystics, by religious visionaries, by the superstitious masses, and, as well, by occasional men of power and ability in science—that such "powers" actually do exist in the realms of nature and the departments of man's being still scientifically unknown; and that the knowledge and control of them may be gained by any man who qualifies himself—who sets up the essential "conditions precedent." And these "conditions precedent" are not the mere desire to know. Nor do they depend upon mediums, seances, machinery, "spirits," "faith" in any dicta or dogmas, scientific or otherwise. Nor can these prerequisites be set up by mediumship or by experiments conducted

through or by mediums. The "conditions" must exist within the man himself, where all those very powers lie, whether dormant and unsuspected, whether aroused to a perverted and misguided activity, or understood, controlled and used at will by the true Adept.

Every earnestly disposed man *may* acquire such powers *practically;* that is the finality of it. There are no more distinctions of persons in this than there are as to whom the sun shall shine upon or the air give vitality to. *There are the powers of all nature before you; take what you can.* The educing of these powers never was done *for* any one; it has to be undertaken by each one for himself. But the way can be pointed out and help can be given; just such pointing out as any teacher does for the pupil who is endeavoring to follow in the path he has already traveled; just such help as every man is every day giving to others and receiving from them in the ordinary affairs of life.

The School of the Mysteries of Nature and of Man is still in existence, right here in the world as it always has been, and it has its professors and its students. Albeit it gives no postoffice address, does not advertise itself, does not concern itself with mediums, seances, sects, theories, or those who "believe" in them, does not attend sessions of the Royal Societies, does not regard editorial approval or disapproval—nevertheless its work goes on and it welcomes applicants for admission within its Halls of Science.

Is any one interested? Then let him read and consider, for example, the references in *Isis Unveiled,* by H. P. Blavatsky, in the Index at the close of the second volume, to this very subject of "levitation," and the cognate references to "astral bodies," mediums and mediumship. He may be led by what he learns to study the whole work. If he does that, he may, perchance, discard all his theories and the kind of experimenting he has hitherto been pursuing, and begin to search in earnest to find the "hidden way across the threshold;" he may perchance, have something arise *in himself* to suggest to him at what door next to knock to find the "mysterious" School of which we have spoken.

SECRET DOCTRINE TEACHINGS*

The "Absolute Consciousness," they tell us, "behind" phenomena, which is only termed unconsciousness in the absence of any element of personality, transcends human conception. Man, unable to form one concept except in terms of empirical phenomena, is powerless from the very constitution of his being to raise the veil that shrouds the majesty of the Absolute. Only the liberated Spirit is able to faintly realise the nature of the source whence it sprung and whither it must eventually return. . . . .

* From the Original Edition, Vol. I, p. 51; see Vol. I, p. 82, Third Edition.

QUESTIONS AND ANSWERS

At the meetings of the United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER VIII.

(Continued)

Q. The Gita says there is no existence for what does not exist, nor is there any non-existence for what exists. Everything must have existed at all times surely?

A. Whatever *is* has become what it is; whatever is to be will also be a "becoming." Evolution is the process of becoming, an unfolding from within outwards; having "unfolded" there is no non-existence for it, but an extension of unfoldment. The great Ocean of Life contains infinite *possibilities* of existence, but itself is not *ex*-istent, for the word means to emerge, to stand forth, to stand out (ex-sistere). The Ocean of Life is the source and sustainer of all existences; that which has emerged exists; that which has not emerged has no ex-istence.

Q. There being the One Life and the One Law, it would appear that all would start at the same time?

A. We are confronted by the fact of the kingdoms of beings below Man and that of Man himself; the present states of these kingdoms show that there was a difference in the beginnings of them as beings—or existences. What we need to do is to study and apply the philosophy of life as it is given to us, so that we may know why things are as they are, and what the real purpose of existence is. Law rules in all this, not sentiment.

Q. If Consciousness—the Perceiver, never changes, what is it that evolves?

A. The Perceiver has the power to perceive and to increase His range of perceptions. His power to perceive is not changed by reason of any perceptions gained; he can always continue to increase his field of perceptions. As his perceptions increase in range, he evolves a better instrument through which to give and receive impressions. An ever-increasing Intelligence and a betterment of form constitute the evolution.

Q. But if the Perceiver never changes, what is the link that binds him to his evolutions?

A. His knowledge of them; he cannot unknow what he knows. Upon the basis of his acquired knowledge further knowledge can be acquired. The universe is evolved, ruled and sustained by Intelligence.

Q. What is the Will?

A. Will is the energy of Consciousness expressed in action, on any plane of manifestation. There are many aspects of the Will, from the ordinary one which is "the will to live" and is expressed in the automatic physical action, such as the heart-beat, digestion, etc., that of the actions following on ordinary thought, desires and wants; that which is developed by various forms of practice; to the highest phase, that of the Spiritual Will. This phase is developed by true unselfishness, a sincere and full desire to be guided, ruled and assisted by the Higher Self, and to do that which, and suffer or enjoy whatever, the Higher Self has in store for one by way of discipline or experience.

Q. Mr. Judge says that the entrance to incarnation is through food. What is meant by that?

A. A hint is given in the chapter in regard to the actual physical processes which have to be undergone by the Ego in passing from the unembodied to the embodied state. It is clear that our bodies are formed from, and sustained by food from conception to the death of the body. This food is drawn from the physical kingdoms of nature and is transmuted into the various elements that go to make up and sustain the body and its processes. Reproduction is going on all the time in the blood, cells, organs and finer constituents of the body, and is necessarily influenced and characterized by the ideas and feelings of the conscious entity inhabiting the body. It is not difficult to conceive of a transmutation of all these reproductions into one synthetic condition, such as will provide a point of contact for the astral body of the reincarnating entity, and a means for the gradual concretion of the physical body, organs and processes before birth.

Q. On page 66, the chapter says that Atma-Buddhi-Manas is not yet fully incarnated in this race. What does this mean?

A. The statement is that the Divine Triad, containing as it does the knowledge gained through all past lives, has not reached the point where this knowledge is available on this plane. Atma-Buddhi-Manas is the Triad. The entering wedge, so to speak, which makes the connection between the Inner Man and the physical world, is Manas, the Thinker and Mind. The long course of evolution necessary to transmute the physical elements into a responsive tenement for the indwelling Ego has so centered the attention of the Ego upon the body and its surroundings—the external physical world—that while using a body in its periodic incarnations, it is

bound by its previous thoughts and actions under the law of Karma; reaping what had been sown in previous lives, and sowing similar seeds for the future. This only permits of Manasic operation on the physical plane, because the ideas held are based upon that plane and relate to it, thus leaving the vast store of past and inner experiences unavailable. This is the condition of Humanity as a whole; yet there never has been a time when a gaining of full knowledge and control was impossible to the individual. It is because of this incompleteness of incarnation that we find so many psychological mysteries among human beings. Personal psychological experiences are usually taken to be communications from higher beings, the nature of the supposed being varying with the personal ideas held; whereas, with few exceptions, such experiences are due to imperfect conceptions of the nature and powers of the Inner Man. Experiments in hypnotism have shown several so-called "personalities" speaking through one person, and each of them different in character from each other and the person experimented upon. The explanation may be found in the fact that in many cases the abnormal condition which hypnosis produces permits fugitive and unrelated experiences of past existences to be perceived, and adopted as present actualities. As the present cycle moves on, more and more of these and other psychological "mysteries" will become evident; these will always remain mysteries to present-day Western Psychology, but the Ancient Wisdom of the East solves them all.

Q. What is it that prevents our psychologists, scientists and religious teachers from knowing these things?

A. Ignorance and pride. Ignorance of the real nature of Man and the purpose of existence, and pride in their own personal predilections and pursuits. Centuries of materialistic conceptions of religion, science, and life in general, have served to close the intellects of men to any true perceptions of the nature of *the very intelligence they are using* in these pursuits. Beliefs take the place of knowledge, and theories the place of understanding, because both belief and theory proceed from the basis of terrestrial existence instead of the spiritual real and permanent source of all manifestation.

Q. Surely Religion is not materialistic?

A. The word "religion" is said to be derived from the Latin "re-ligere," to re-tie, or bind back, to the source of all. There is true Religion; there are also false religions. A false religion is one which is based on materialistic conceptions of Deity and Life, such as a Personal God, existing apart from the universe; a Personal Savior; a Personal Heaven eternal in its duration; a Personal Hell also eternal; all of these misconceptions based upon physical existence and separateness are therefore wholly materialistic.

Q. Would you say that our modern science and psychology are also materialistic?

A. Fully as much as present-day religions. Science is content with an examination of physical forms and elements and their attri-

butes as observed separately and in combination. To account for the "facts" thus established many theories have been deduced, such as the "atom," the "electron," the "ion," and the latest "vitalism"—scientists are evidently unable to discard their ideas of a material basis for all that was, is, or shall be. Western Psychology is as bad or worse, for its groundwork is research into the ideas, feelings and emotions of the human brain-mind, which itself is founded on physical existence. No spiritual knowledge can come from such methods; they resemble those of Bunyan's "Pilgrim" with his muck-rake, expecting to find the Soul of the world amidst the purgations of matter.

Q. Have we not the Word of God in the Christian Bible?

A. There is no such claim in the Bible itself, and further, we know that every word in that book was written by men, from Genesis to Revelations. The various manuscripts that compose the Bible were also selected by men on their own judgment, and the statement that the compilation is the word of God was also invented by men. There is no reason to believe that human nature was any less fallible in ancient times than it is now; it is therefore the part of wisdom to judge of every book on its own intrinsic merits, and not on any pretended authority. Once the Bible is read in the light of the facts, and a comparison is made between the vital statements therein and those of ancient religions, it will be found that "there is nothing new under the Sun," as Solomon said. Every so-called Revelation has been presented by men, and in each case has been but a transmitting of what was known before. Whatever any man accepts or rejects, he does so of his own choice and is therefore his own authority; he should always use his best discrimination in the examination of everything presented to him for his acceptance, at the same time making certain that he has all the facts. Authority on such matters has been the bane of humanity for ages, for it is certain that all that a man can know of the Supreme is what he knows in, through, and by himself.

Q. What would you say is the reason that men in general adhere to their religions?

A. The *ethics* that are contained in every religion worthy of the name. These ethics are the same in all religions, and are recognized as true and essential by all thinking people because they make for true happiness and progress, and because they are perceptions of the spiritual man within. Men differ as to the *source* of the ethics only; some esteeming them as commands or revelations from some God, prophet, reformer or what not, while the more intelligent perceive them to be expressions of spiritual law and inherent in every spiritual being. The existence of the same ethics in the various religions contravenes the promulgated differences of extraneous sources. There is but one source, the spiritual and essential nature of Man himself.

AFTER DEATH STATES

IV

BORN without the memory of anterior existence, man lives in ignorance of the great forces that govern his earthly pilgrimage and at death departs in ignorance of his subsequent estate. So long as love and death and ignorance survive, so long must man continue to wrestle with the great mysteries of life.

None of the prevailing ideas regarding after death states is new. All are derived from sources familiar to the student of history and tradition. They are rooted in the common nature and the common experience of mankind.

If the living with all their faculties and powers are as yet unable to solve the great problem, how can knowledge come from beyond the grave? For one thing at least we know, that those who die, however they may survive that great adventure, are shorn by the fact of death of all those means of experience and communication upon which the living depend for conscious intercourse.

Only when the living are able to establish conscious and dependable communication with each other by non-physical means, by transcendental methods, then only can any just reliance be placed upon claimed or assumed ability to communicate with the departed or with non-human presences.

Whatever the state or condition of the dead it is certain that if they survive at all it is in a meta-physical and not a physical form. They have assuredly lost the physical instrument upon which we depend, and therefore are at least by so much in a more limited condition than the living. And if, perchance, the dead enter into a newer and finer form in which conscious existence is still possible to them, that does not solve the problem of communication. It only renders it the more formidable. We know that the living have what the dead lack, a physical body and the physical senses. That renders vain any assumed effort of the dead to communicate with the living. And unless the living have what the dead have or gain, that also renders futile any effort of the living to communicate with the dead.

Nevertheless all religions treat of such intercourse. The myths and legends of all peoples are filled with tales of invisible worlds and their inhabitants and of the passing to and fro of inter-mundane visitors. Magic and the magical arts are as old as humanity and the belief in them still throbs in the heart of the race. From the remotest antiquity mankind as a whole have always been convinced of the existence of a personal spiritual entity within the personal living physical man. The existence of this inner being, invisible and intangible, but none the less actual and real, and with a form none the less substantial, is the foundation of the inherent belief of mankind in survival after death and in the possibility of a means of intra-communication common alike to the living and the dead. From

this point of view death is but the separation of this inner and real being from the physical capsule.

But in regard to the nature of this inner being, his powers, functions, attributes, either while enmeshed in the living physical body of the personal human being, or after his separation from it by the act of death, nothing but a vast confusion of beliefs and opinions prevails. One may search in vain among western religionists, psychologists, scientists and philosophers for any definite statements of principles, laws, or rationale of the composition of this inner being. An overwhelming amount of evidence exists and is being added to daily by a multitude of experimenters, of the actuality of a wide variety of phenomena not explicable under the well ascertained laws governing all physical occurrences.

Many of the phenomena so witnessed and recounted are of a nature too strange to be admitted as yet by the majority of men, and those who affirm their actuality are subjected to very severe criticism. Few among men are as yet earnest enough in their search for truth to welcome facts which upset and confound all their previously well established convictions. And of those who admit the facts by reason of their own indubitable experiences or because of the character and mass of the testimony adduced, few indeed are those who seek an inclusive explanation. Each experimenter fabricates a theory of his own to account for the phenomena of which he is convinced. No two of the theories agree throughout, and not one of them will stand the test of verification. The various scientists who have devoted attention to these so-called psychical phenomena all speak with great reserve. They are a unit in affirming the facts, but cautious and contradictory in their tentative efforts at explaining them. The millions who are classified under the general category of Spiritualists also all affirm the facts and in general believe that these phenomena proceed from the "spirits" of the departed. But amongst themselves the spiritualists differ greatly in their opinions and interpretations. Whatever the explanations offered, and however the believers and interpreters may call themselves, the fact remains that not one of them can produce the phenomena at will. Not one can control the character of the manifestations, and not one is able to say in advance with certainty that he will be able to produce any manifestations at all. And in addition there is much fraud and chicanery, so that now, as always, the whole subject is enveloped in obscurity and bewilderment, both in the popular mind and in the minds of those who are convinced of the reality of these occurrences.

Alone the teachings of Occultism offer a clear philosophical and scientific statement of the principles and processes underlying and involved in the production of these as of all other phenomena. And it is to the writings of H. P. Blavatsky and William Q. Judge that the enquirer and investigator must at last turn for information and instruction concerning the hidden parts of nature and of man.

The degree of illumination that follows will depend upon the earnestness and assiduity of the student, for no writer can do the reader's thinking for him. But step by step as his studies proceed the student will be able himself to verify the accuracy of the statements made. Understanding will take the place of bewilderment, confusion of thought will be replaced by clear perceptions of his own, and little by little he will come into the control and exercise of those very powers of which he reads, and enter into the company and companionship of those to whom the "mysteries" are mysteries no longer. "The separation of the Soul from the Body" will be for him no longer a matter of "faith," of belief or disbelief, but of *scientific fact.* He will, while incarnated, be like all other men—he will be physically of matter, he will move surrounded by matter,—yet will live beyond and outside it. His body will be subject to change, for that is the law of its existence, but he himself will be entirely without it, will experience everlasting life even while in temporary bodies of short duration. He will know in himself and for himself the truth of that saying of Plotinus:

> "The Soul is bound to the body by a conversion to the corporeal passions; and is again liberated by becoming impassive to the body.
>
> "That which Nature binds, Nature also dissolves; and that which the Soul binds, the Soul likewise dissolves. Nature, indeed, bound the body to the Soul; but the Soul binds herself to the body. Nature, therefore, liberates the body from the Soul; but the Soul must liberate herself from the body.
>
> "Hence there is a two-fold 'death;' the one, indeed, universally known, in which the body is liberated from the Soul; but the other, peculiar to philosophers, in which the Soul liberates herself from the body. Nor does the one entirely follow the other."

Results always follow efforts in any direction, but such a possible result for the incarnated Man has always seemed overwhelmingly incredible to a majority of the human race, which has, therefore, preferred "faith" to "works." And of those who have added efforts to their faith, by far the most part have persevered in directions which rendered nugatory all their efforts to achieve the hoped for consummation. "Results," indeed, of a sort or sorts, have always flowed from such efforts, and many of these of an astonishing kind to the experiencer, satisfying him, perhaps, for many incarnations. But in the end they have always turned to dust and ashes, because wrongly based or wrongly placed. What does the religionist *know* as a result of all his devotions? What has the spiritualist, the psychic researcher, the medium, the practitioner of the mystical and the "occult," really gained as a result of his devices to "break into the kingdom of heaven?" Have they not, one and all, when their lives and their claims are examined, really lost instead of gained? Have they gained or lost in *discrimination*, in self-knowl-

edge, in self-mastery? "By their *works* shall ye know them," regardless of their claims or their own belief in their "powers." What seance-frequenter or psychic experimenter himself desires to become a "medium"— a *passive instrument* of a foreign and unknown *control?* Is that the road to *self*-knowledge, *self*-mastery? What medium himself understands or consciously controls his dubious and uncertain "gift"? The very nature of his calling forbids.

It is precisely because mankind as a whole, where interested at all, has interested itself either in the path of "religion," resting upon some kind of an assumed revelation, and therefore mere hearsay, even if true; or in the path of mediumship, resting everywhere and always upon passivity and phenomena of some kind, that ignorance and misconceptions persist and increase, and lead only to additional bewilderment. Neither of these methods is, nor by any possibility can it become, *the path,* whatever else they may offer or produce in the way of "results." The difficulty that confronts the race and the individual aspirant to *knowledge* can only be gradually overcome by philosophical study and unselfish effort for the good of others, together with devotion to the Higher Self pursued through many lives. The material for that philosophical study is provided in abundance in the pure teachings of Theosophy. The field of unselfish effort, the only "practice" conducive to the "removal of obscurities," exists abundantly in the environment and relations of every person; the devotion to the Higher Self can, in its very nature, only be provided by the individual human being himself; no one else can furnish it for him. This trinity of study, unselfish effort, and devotion to the Higher Self, is the key, and the only key, to the Mysteries.

Average Humanity consists of those Spiritual Beings who have, in vastly removed periods of time, so far perfected the three higher sheaths of the Soul that they are plastic to the purposes of Soul and integral with it. These Spiritual Beings, veritable Gods in their own nature and on their own plane of being, have entered into and united themselves with the lower and less progressed entities composing the four lower sheaths of the Soul, and are now engaged in the mighty task of so educating, elevating and coordinating these lower instruments as to make possible of fulfilment the Divine purpose of all incarnations, instead of as at present obstructing and obscuring that very purpose itself. For the Soul of man is not only on its way upward for itself, but is compelled at the same time to draw up, refine, purge and perfect the gross matter—so-called—in which it is compelled to live. For though we call the less fine stages of substance by the name "matter," it is, however, made up of lives which have in them the potentiality of becoming Souls in the enormously distant future; and the Soul being itself a life made up of smaller ones, it is under the brotherly necessity of waiting in the bonds of matter long enough to give the latter the right impetus along the path of perfection.) See p 243 for Correction

The perfected Man, or Adept, is one who has already achieved that which we are still engaged in. The Adept can, at will, transfer his consciousness to any state and back again. This means that he has so fulfilled his duty to his "younger brothers" that his sheaths of the soul are all in harmony and he is "at home" anywhere and any time in whatsoever world or state or body he chooses, with all that the statement implies. The Adepts are not absent from the world we live in, nor from any world to which we go, awake, asleep, alive or dead. The difference is that we go unconsciously to ourselves and in ignorance. They go in full consciousness and knowledge. For *them* there is "no separateness at all." For us there is little else than separateness, both when alive and in the states after death. The path by which they have become what they are is the path we must take if ever we are to become like them.

"The path is one for all. The means to reach the goal must vary with the pilgrim."

"KING SOLOMON'S TEMPLE"

King Solomon's Temple—or rather, the description of it in the Bible—does not refer to a physical temple, but to the evolution of the physical body, the temple of the Soul, in the building of which "no voice of workman or sound of hammer was heard", as Scripture says—this, of course, referring to Evolutionary processes. There has never been any trace found of a material temple known as King Solomon's temple, and consequently no museum has any of its supposed treasures; a little inquiry in this direction will substantiate the present statement. No doubt many speculations have been indulged in as to the location of the alleged building and its arrangement, measurements, etc., but they are purely hypothetical. The acceptance of the fact of such a temple as King Solomon's temple being built would give rise to such speculations, but the latter have no basis if the primary fact is not established. As to measurements in regard to the Israelite Tabernacle and other biblical enumerations, these refer not to buildings but to numbers and proportions of forces—cosmic and human. The Pyramids which still remain as material constructions are not yet understood by our archæologists as to their purpose or uses, although many measurements have been taken and much speculation of a material, utilitarian nature has been indulged in. It would be interesting to examine what any book says in regard to said temple, its measurements and the significance of every detail, whether these are applied to evolution and Man, or merely to a supposititious building. The practice of the Orientals has been to depict in material garb, spiritual and psychical facts, to which a materialistic people has given a dead-letter interpretation.

THOUGHTS ON KARMA

AS Spirit, the power to act is *inherent* in all beings. That power is *exercised* by all throughout those immense periods of manifestation which are called in Theosophy Manvantaras. Its exercise consists in actions upon and reactions from other beings. The character of the actions and the nature of the reactions—the expressions and impressions of the being—depend upon the intelligence of the being.

Applying these general principles to Humanity or to any given man, we can see, (1) that as Spirit, mankind is *identical* with any and all other beings; (2) that as a Spiritual Being, each man is the same as all other men and all other Spiritual Beings: he *must act* and he must experience the results of his own actions; (3) that *in action* he affects others and is affected by them, in accordance with the relations established; (4) that these relations are unitary or separative, accordingly to the respective degrees of Intelligence of the interacting beings.

Karma, then, as an abstraction, implies two things: Unity, and Diversity in Unity, or the Power to act, and Action itself: *Purusha* and *Prakriti,* Spirit and Matter. Karma, as a manifestation, implies not two, but three things: The Power to act; that which is acted upon; and the transmitting medium: Spirit, Matter, and Mind; and it is this Trinity arising from the Duality which inheres, active or latent, in Unity, which is the eternal *basis* of all Being and beings.

If we take a mechanical or materialistic viewpoint of the Universe we see everywhere and in everything the evidence that all actions of every kind embody the principle of the lever: a combination of Power, Weight and Fulcrum. When these three factors stand in one relation we see a lever of the First Class; in another relation a lever of the Second Class, and in a third relation a lever of the Third Class. Where a number of levers are conjoined in one instrumentation of action we have a Machine.

If we take a "religious" or theological viewpoint of the universe we see everywhere the evidence of a Trinity and see in all actions God, Man, and Nature. But the religionist not only sees an altogether different Class of evidence from the materialist in observing the same actions; he not only sees a different Trinity, but he interprets his trinity in an altogether different way. For, whereas the materialist sees Unity (the lever) as *embodying* the three factors, the religionist sees God, Man and Nature (the lever) as separate and distinct from each other while yet in some kind of relation. With the materialist interpretation of action it is the Power, the Weight and the Fulcrum which are the separate and distinct things. He sees them as interchangeable in relations as having an existence apart from the lever, and as apart from each other.

Both the religionist and the materialist are not only in conflict with each other in their respective views of the nature of action,

but both find themselves in conflict with Nature, because nature is constantly presenting them with actions which they cannot understand and which are in conflict with their theories and "revelations." We have therefore, on the one hand the "mysteries of science," and on the other hand the "mysteries of God," both of which are said to be "past finding out."

The student of the Theosophy imparted by H. P. B. comes gradually to see both the truth and the errors in the scientific and the theological interpretations of Nature. He knows that it is not nature which is at fault, but the respective viewpoints. He comes to realize that there is still much to learn but that there are no "unsolvable mysteries" anywhere. He does not, like the materialist, "deny God," nor does he, like the religionist, relegate God to an existence and a habitation apart from man and from nature. He does not, like the religionist, materialize the Spirit, but is endeavoring to spiritualize Matter. He does not like the scientist, materialize Mind and look on it as an attribute of matter, but is endeavoring to spiritualize Mind.

In this view *Karma* is the basis of all actions because it is the trinitarian basis of all beings. Each being *is* Karma, and *in himself* embodies the three *factors* of all actions, spirit, mind and matter, all three of which are interchangeable terms, and have no existence apart from each other or from himself. The Theosophist sees that there is no action unless there is a being to make it and feel its effects. Nature, to the student, is only a collective name for all the beings, both visible and invisible, which are in relations with each other spiritually, mentally, and physically; Action, only a collective name for their inter-relations; Body or Matter, only a collective name for the lever or instrument of action. The essence of being is Spirit, the basis of being is Mind, the expression of being is Action. Action does not exist apart from Mind; Mind does not exist apart from Spirit, and Spirit is One, not many.

Mind and Action are in the relation of Cause and Effect, but Spirit is neither; it is the Source of both, the Sustainer of both, the Witness of both; the final Receptacle of the experiences of both. Action is comprehended in Mind and Matter, and Mind and Matter are comprehended in Spirit.

If, then, we take a Spiritual viewpoint of action, of God, of Nature and of Man, we take that viewpoint which is the highest, which is that of the Unity of all things. We take the all-inclusive viewpoint which sees no separateness at all, but only diversities innumerable and constantly changing before our eyes—all *within* Unity. We see the Enduring in the midst of unenduring things. We see "all Karma *is* comprehended in Spiritual Knowledge," and that in very truth "the fire of Spiritual Knowledge reduces *all* Karma to ashes." Then are we "emancipated from birth and death, old age and pain, and drink of the waters of Immortality." Then we are Masters, not the slaves, of "karma." It lies in the viewpoint taken: ***the attitude of mind.***

THE WITNESS*

Shankara's Vivekachudamani: The Crest Jewel of Wisdom.—201-207.

(Continued)

THE PUPIL SAID:

When the five veils are thus set aside through their unreality, beyond the non-being of all I see nothing, Master; what then is to be known as anything by him who knows Self and not-self?

THE MASTER SAID:

Truth has been spoken by thee, wise one; thou art skilled in judgment. Self-assertion and all these changes,—in the Self they have no being. That whereby all is enjoyed, but which is itself not enjoyed, know that to be the Self, the Knower, through thy very subtle intellect.

Whatever is enjoyed by anyone, of that he is the witness; but of that which is not enjoyed by anyone, it cannot be said that anyone is the witness.

That is to be self-witness, where anything is enjoyed by itself; therefore the universal Self is witness of itself; no other lesser thing is witness of it.

In waking, dreaming, dreamlessness, that Self is clearly manifested, appearing through its universal form always as "I," as the "I" within, uniformly. This is "I" beholding intellect and the rest that partake of varied forms and changes. It is manifest through eternal blissful self-consciousness; know that as the Self here in the heart. [220]

Looking at the reflection of the sun reflected in the water of a jar, he who is deluded thinks it is the sun, thus the reflected consciousness appearing under a disguise is thought by him who is hopelessly deluded to be "I."

Rejecting jar and water and the sun reflected there all together, the real sun is beheld. So the unchanging One which is reflected in the three modes, self-shining, is perceived by the wise.

Putting away in thought body and intellect as alike reflections of consciousness, discerning the seer, hid in the secret place, the Self, the partless awakening, the universal shining, distinguished alike from what exists and what does not exist; the eternal lord, all-present, very subtle, devoid of within and without, nothing but self; discerning this perfectly, in its own form, a man is sinless, passionless, deathless.

Sorrowless, altogether bliss, full of wisdom, fearing nothing at all from anything; there is no other path of freedom from the bondage of the world but knowledge of the reality of his Self, for him who would be free.

Knowledge that the Eternal is not divided *from him* is the cause of freedom from the world, whereby the Eternal, the secondless bliss, is gained by the awakened.

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* Portion of an article printed by Wm. Q. Judge in the *Oriental Department* papers, January-February, 1896.

Therefore one should perfectly know that the Eternal and the Self are not divided; for the wise who has become the Eternal does not return again to birth and death.

The real, wisdom, the endless, the Eternal, pure, supreme, self-perfect, the one essence of eternal bliss, universal, undivided, unbroken,—this he gains.

This is the real, supreme, secondless, for besides the Self no other is; there is nothing else at all in the condition of perfect awakening to the reality of the supreme being.

This all, that is perceived as the vari-form world, from unknowledge, this all is the Eternal, when the mind's confusion is cast away. [230]

The pot made of clay is not separate from the clay, for all through it is in its own nature clay; the form of the pot is not separate; whence then the pot? It is mere name, built up of illusion.

By no one can the form of the pot be seen, separate from the clay; hence the pot is built of delusion, but the real thing is the clay, like the supreme Being.

All this is always an effect of the real Eternal; it is that alone, nor is there anything else but that. He who says there is, is not free from delusion, like one who talks in his sleep.

The Eternal verily is this all: thus says the excellent scripture of the *Atharva*. In accordance with it, all this is the Eternal only, nor is there any separate existence of the attribute apart from the source.

If this moving world were the real, then had the Self no freedom from limitation, divine authority no worth, the Master Self no truth: these three things the great-souled cannot allow.

The Master who knows the reality of things declared: I verily am not contained in these things, nor do these creatures stand in me. If the world be real, then it should be apprehended in dreamless sleep; it is not apprehended there, therefore it is unreal, dream-like, false. Therefore the world is not separate from the higher Self; what is perceived as separate is false,—the natural potencies and the like: what real existence is there in the attribute? Its support shines forth *as with attributes* illusively.

Whatever is delusively perceived by one deluded, is the Eternal; the silver shining is only the pearl shell. The Eternal is perpetually conceived as formed; but what is attributed to the Eternal is a name only.

Therefore the supreme Eternal is Being, secondless, of the form of pure knowledge, stainless, peaceful, free from beginning or ending, changeless, its own-nature is unbroken bliss. [240]

Every difference made by world-glamor set aside, eternal, lasting, partless, measureless, formless, unmanifest, nameless, unfading, a self-shining light that illuminates all that is.

Where the difference of knower, knowing, known is gone, endless, sure; absolute, partless, pure consciousness; the wise know this as the supreme reality.

That can neither be left nor taken, is no object of mind or speech; immeasurable, beginningless, endless, the perfect Eternal, the universal "I."

THAT THOU ART

The Eternal and the Self, indicated by the two words "that" and "thou," when clearly understood, according to the Scripture "THAT THOU ART," are one; their oneness is again ascertained.

This identity of theirs is in their essential, not their verbal meanings, for they are *apparently* of contradictory character; like the firefly and the sun, the sovereign and the serf, the well and the great waters, the atom and Mount Meru.

The contradiction between them is built up by their disguises, but this disguise is no real thing at all; the disguise of the Master Self is the world-glamor, the cause of the celestial and other worlds; the disguise of the *individual* life is the group of five veils,—hear this now:

These are the two disguises, of the Supreme and the *individual* life; when they are set aside together, there is no longer the Supreme nor the *individual* life. The king has his kingdom, the warrior his weapons; when these are put away there is neither warrior nor king.

According to the Scripture saying, "this is the instruction, *the Self is not that, not that*," the twofoldness that was built up sinks away of itself in the Eternal; let the truth of this scripture be grasped through awakening; the putting away of the two disguises must verily be accomplished.

It is not this, it is not this: because this is built up, it is not the real,—like the serpent seen in the rope, or like a dream; thus putting away every visible thing by wise meditation, the oneness of the two—*Self and Eternal*—is then to be known.

Therefore the two are to be well observed in their essential unity. Neither their contradictory character nor their non-contradictory character is all; but the real and essential Being is to be reached, in order to gain the essence in which they are one and undivided. [250]

When one says: "This man is Devadatta," the oneness is here stated by rejecting contradictory qualities. With the great word "THAT THOU ART," it is the same; what is contradictory between the two is set aside.

As being essentially pure consciousness, the oneness between the Real and the Self is known by the awakened; and by hundreds of great texts the oneness, the absence of separateness, between the Eternal and the Self is declared.

That is not the physical; it is the perfect, after the unreal is put aside; like the ether, not to be handled by thought. Hence this

matter that is perceived is illusive, therefore set it aside; but what is grasped by its own selfhood,—"that I am the Eternal,"—know that with intelligence purified; know the Self as partless awakening.

Every pot and vessel has always clay as its cause, and its material is clay; just like this, this world is engendered by the Real, and has the Real as its Self, the Real is its material altogether. That Real than which there is none higher, THAT THOU ART, the restful, the stainless, secondless Eternal, the supreme.

(To be concluded.)

AROUND THE TABLE

BIG Brother is back in the Family circle and has gone to lawyering again. It all happened just as quickly as that. "No returning hero stuff for me," he remarked to an admiring Family as he came up the steps the day of his arrival. It was off uniform that night and into mufti and the office next day; since which time he has looked and acted like a great big happy boy—and shown behind the screen of boyish cheerfulness a mind and nature changed most mightily: more quiet, more mature, more reflective—a very thoughtful and sober person indeed.

Naturally enough the new element in our table talk has "brisked us all up," as Spinster happily phrased it. Big Brother meets a different public from any of the rest of us, including many young men, some of whom are like himself just out of service. His range of the application of Theosophy to daily life thus supplements our own and widens the Family field of observation and experience. For instance:

"Your old friend Billy was mooning around the office for an hour this afternoon, Student," said Big Brother at dinner a few evenings since. "Guess he'd be there yet if I had been willing to moon with him," he added with a deprecatory shake of the head.

"What's the matter with him now?" asked Student who still likes Billy, though army service did not benefit him.

"He's a passive Theosophist, or would like to be," was the answer. "At least, that's all I can make out of him," continued Big Brother, with a reflective frown.

"Nice phrase, Son—please elucidate," said Doctor briskly, looking over toward Mentor with an appreciative chuckle.

"Why, Billy wants to serve humanity so badly that it hurts him," said Big Brother slowly. "He can't talk about anything else except the urge *he* feels; wants to devote his life to it, you know. Unfortunately, as he thinks, Bill faces the necessity of getting a job in a cruelly cold and busy world that is not in the least interested in his 'urge'—only in what he can do in a practical useful way. When I finally told him to jump in or starve to death, Bill said I was unsympathetic and didn't understand—that he was disappointed and

sick because he had thought I was different from the rest." Big Brother paused reflectively. "And yet I had already found him a job," he added, "and offered to take him right down to it personally then and there. That's what I call a passive Theosophist, Father, if you want to know."

There was a silence around the table for a few moments. Then, "Poor Billy!" sighed Student with a sober shaking of the head.

"But doesn't the boy sense the fact," asked Doctor earnestly, "that he can 'serve humanity,' as he calls it, from and in whatever position he obtains? What on earth does he want anyway?"

"Wants to head some movement, so far as I can figure it," answered Big Brother. "Or to sit down in a chair in the Theosophical rooms somewhere and tell people all about it—while somebody else pays his board bill," he added with a rueful laugh. "Well, I'm done being his banker, though the experience has been worth all it cost me," and Big Brother applied himself to his dinner with all the appreciation for home cooking that a newly discharged campaigner can bring.

"Poor Billy!" again said Student gravely.

"Poorer than I thought," added Doctor who had always felt a fondness for the boy.

"What do *you* make of it, Mentor?" asked Spinster, turning to her old friend whose whimsical smile answered and brushed away the distress from her face.

"Oh, Billy will come out all right," he answered assuringly, "if folks will only let him get hungry enough—and after he's been home a little longer they probably will. Nothing like a little real hardship to knock the egotism and nonsense out of a youngster. We'll probably find this one quite amenable to common-sense suggestions again after he's held a 'job of work' for a month.

"There have been many 'Billys' among the various Theosophical organizations in this country in the last forty years. If I were a writer, we might have quite a volume entitled 'Billys I have met'—and it would be valuable as well as interesting to us all. The world is full of people who say they want to 'serve humanity.' If they could only have a suitable environment and proper conditions they would devote themselves to it, and to nothing else. The fact is that they are really not honest with themselves, otherwise each would be 'serving humanity' right where he or she is—and not saying much about it at that." Mentor's voice had a decided ring to it.

"Didn't Mr. Judge say somewhere, 'No environment is detrimental'?" remarked Spinster thoughtfully.

"Indeed he did," replied Mentor. "Furthermore he clearly indicated that the student who applies the 'service' idea in whatever circumstances he finds himself, adhering to the lines Theosophy shows, will find that the course pursued 'strengthens and improves, even the circumstances of life.' How could this work out otherwise, if Law rules in the Universe?

"It is in our natural, necessary daily activities that we will find our own fields for service to humanity," Mentor continued vigorously. "And they are peculiarly *our own*—nobody else can fulfil these duties. Once we recognize that Law does rule, we quickly see that everybody is *necessary* to the whole, and that each, in performing his own duties fully and from the right basis, is really 'serving humanity' best. If we would but face the everyday facts of life with this idea in mind what a truly spiritual effect would flow from the smallest necessary act performed—to the benefit of all! But we so often want to 'serve humanity' in some other, some special way—not the way that naturally lies open before us! It is the 'false pietist of bewildered soul,' as the *Gita* phrases it, trying to perform the duty of another while his own clear natural task lies before him unattempted."

Big Brother nodded approval. "That is common-sense," he remarked with a chuckle. "And it brings the application of Theosophy right down where the man of the workaday world can understand and appreciate it."

"Theosophy really *is* common-sense—sanctified common-sense," replied Mentor. "And when our friend Billy adjusts himself to the exigencies of his situation and goes out to meet them squarely, he will find plenty of room for the exercise of his 'urge,' and a steady, satisfying opportunity for the application of it. Everywhere in the world are men and women who want the truth. Only a few of these read, or even know about, theosophical books. Still fewer can or will attend theosophical meetings. We have to talk with them in their own language, otherwise they cannot understand us. The first sound in that language, in many cases, is the evidence in our modes of life and work of a decent and competent self-respect—an evident ability to take care of ourselves and perform the practical tasks of life efficiently. If people find us eminently practical men and women, showing in our attitude toward life and its duties a sane point of view, an abiding and genuine confidence, and likewise exhibiting that wisdom in action and understanding of others which the application of the theosophical philosophy is bound to produce, then they will begin to ask questions—want to know how and where we get this wisdom—and opportunities to spread true ideas will discover themselves to us on every hand."

SECRET DOCTRINE EXTRACTS*

. . . . Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all.

* From the Original Edition, Vol. I, p. 49; see Vol. I, p. 80, Third Edition.

ON THE LOOKOUT

Superstition and dogmatism are as prevalent and as difficult to overcome in our highly civilized communities as among savages. Perhaps more so. In mediaeval Europe, not to go further back or farther afield, the voice of the priest was the voice of God. Any accepted formula was a sacred fetish and a cure-all for the ills of mankind, spiritual, mental, or purely physical. The major premise was supplied by the general faith of mankind, the minor by the particular dispenser of the panacea, and the conclusion was irresistible. The laity believes; the professor prescribes; and great are the different Dianas of the modern Ephesians. The path of the iconoclast is rough with the rocks hurled at him by the devoted populace and those to whom that populace looks for its guidance. Superstition and dogmatism are concurrent and mutually supporting enemies of all true progress. In the middle ages it was science which was humble, the church which was arrogant. To-day it is reversed. Modern science overthrew sectarian religion in the educated mind, rather by pointing out insistently the contradictions in nature to the claims of the priests than by any new bread in place of the old stones. But the throne of arrogance was not destroyed; it merely acquired a new tenant. Now-a-days what the doctors say, the orthodox scriptures of the several schools of science, are as infallible and as blindly accepted as any dictum of brahmin, pope or priest. Here and there some heretic attacks prevailing superstitions and the men of Gath, it may be hoped, will not have it all their own way in this period of reconstruction. And equally it may be hoped that the rebels against the accepted order may not in their turn set up other gods no less mere idols than those they displace.

Thus, Doctor Fenton B. Turck, an accredited specialist, reads a paper before the surgical section of the New York Academy of Medicine in a brave effort to excise a sacred fetish from the medical mind. For what is more strictly orthodox medically than the "Germ"? Modern medical practice can no more do without its "germs" to explain diseases than modern religion can do without the "devil." The germ is the physical, as the devil is the metaphysical, author of all our woes. Doctor Turck calls the germ theory of disease an "exploded superstition."

> "The germ is the modern demon. The ancient belief that the sick man was possessed with a demon which must be driven out has its parallel to-day in the belief that the starting point of disease is the introduction of a foreign agent into the body. One has but to substitute the idea of the germ for the idea of the demon and the medical practice of to-day is but a kind of exorcism."

Brave words and true, and of the two superstitions we, for one, prefer the demon to the germ idea, as being more nearly in accord with the facts, just as "fatalism" is nearer truth than the doctrine of the "forgiveness of sins." Doctor Turck notes that the real "cause" of disease is a necrosis of the tissues of the patient, and the re-absorption of the poisons generated by the decaying matter. It is only when necrosis occurs that "germs" can cause injury, thus relegating the germ to the position of an accessory after the fact, the real criminal being the broken cells of the tissue. Doctor Turck's paper is long and convincing and may, we hope, lead to a much greater range in the reformation of medical ideas.

But it is a curious illustration of that "tenacious life of time-honored traditions" of which Doctor Turck speaks unsparingly, that Doctor Turck himself is as yet unable to apply the logic of his own perceptions to the fatuity or danger inherent in the idea of that other demon—serums. He

sees clearly the principle that "every injury caused by mechanical, physical or chemical means causes death of certain cells of the body. The disintegration of these cells results in the formation of a poison which, on absorption, produces disease. The bacteria form a poison which cause a further disintegration of the cells of the body. It is not this bacterial poison but the tissue poison within the individual himself that causes disease and death." But, true to time-honored tradition in another direction, he proposes to treat the diseases with antitoxins "from the disintegrated products of human cells combined with any bacteria that may be promoting the process." Speaking in orthodox religious terms he sees that certain sectarian ideas are exploded but still clings to others and to the fundamental fallacies on which all "specifics" are based, whether in dogmatic religion or dogmatic science. Neither the one nor the other sees that the origin of all disease, as of all health, is within the individual himself, nor that the three departments of his nature and of all nature, spiritual, psychic and physical, are as inseparably interwoven and interblended as cell-wall, cell-content and nucleole are one in the tissue. Only actual enlightment can eradicate the frailties of humanity, for they proceed from an ignorance of the fundamental nature of all things—an ignorance that modern science cannot remove, despite its enormous empirical acquisitions and classifications. Only a knowledge of the spiritual, as well as mental and physical nature of man and all things, and of the law of karma can prevent the wisest from stumbling, emancipated from Scylla, into the Charybdis of some as yet unexploded superstition, the mere exchange of one fallacy for another. Theosophy is precisely for such pioneers of thought and practice as Doctor Turck, but it requires an open mind indeed for one steeped in the materialistic ideas of the day to look in earnest into a professedly spiritual theory of man and nature.

In another department of science we have before us an equally graphic example of the way in which "doctors disagree" and an equally potent reminder that our modern knowledge is purely one of phenomena, not of causation. Agreement as to "facts" is wide-spread—pretty good evidence that the facts are genuine. Agreement as to the meaning of the facts is as rare as a hare's horns between any two learned physicists. And why? Assuredly because we know the facts, but do not know their rationale. We know many more facts than the untutored mind but less than nothing of their causes and significance. We have only a mass of contradictory theories, argued and accepted to-day, "exploded" tomorrow, as Doctor Turck truly says—and, alas, to be replaced in most cases by fresh theories equally a "superstition" of the learned and the popular mind. But to the example mentioned. In the New York *Evening Post* Nikola Tesla points out that his own theory of life is that "other planets of the universe are inhabited by life-form just as intelligent as the human beings of this world." In fact, he thinks it "is a mathematical certainty." In which he is certainly at odds with the mathematicians, not to speak of the theologians, and most orthodox scientists. He is interested chiefly, apparently, in the idea of communicating by "wireless" with the other planets, not in the immense implications which the theory of an inhabited universe offers to the reflective mind. A naive picture of the innate materialism of the modern scientific mind, however brilliant, is afforded in his remark, "It is not likely that anywhere in the universe there can be knowledge without form. In mental or physical vision is comprised the foundation of all knowledge."

Again, in the *Electrical Experimenter* Tesla derides the idea of the axial rotation of the moon, one of the most respectable theories of the astronomers. Likewise he rebels against the current Hertzian wave-hypothesis and lucidly sets forth his own practical working hypothesis in contradiction to the Hertzian exposition. He remarks, "However incredible, it is true that the minds of some of the ablest experts have been, and still are, obsessed by this monstrous idea." An interesting subject for further speculation by the

scientifically bent is afforded in the statement that both William Marconi and Tesla believe in the possibility of inter-planetary communication. Both claim to have received wireless signals that could more reasonably be ascribed to extra-planetary communication than to mundane sources or static disturbances. We fancy it will be but a little while before the mediums, the psychic researchers, and the advertising "occultists" will find it profitable to open up communications from Mars and Venus. There is even less danger of contradictions than in recounting tales of "past incarnations" and messages from "living dead men." Why not, for a change, some news of the "lives *on* Orion"? But we, students in our own way, though of quite another theory of life and nature, place scant faith in the one or the other. It is not by either "physical or mental visions" that knowledge will ever be acquired of life on other planets, or of the lives past or after death on this one. "True knowledge," says H. P. B., "is in spirit and of Spirit alone," whether of life here, hereafter or elsewhere. And Spirit is neither a word, a claim, or a boast, any more than it is a "physical or mental vision." It is that very "knowledge without form" which is incredible alike to the religionist, the scientist and the charlatan in Occultism.

A good deal of sharp criticism of the Y. M. C. A. work in France is coming to the surface, some from the Red Cross workers, other strictures from newspaper correspondents, and most of all from the soldiers themselves. The tone of the various writers is moderate and reluctant, not vituperous or fault-finding. Cant, carelessness, inconsiderateness, extortionate prices, and a generally selfish attitude are indicated on the part of many Y. M. C. A. field representatives. The four great ameliorative agencies relied on by the various governments were the Red Cross, the Y. M. C. A., the Knights of Columbus, and the Salvation Army. Of these one only, the Red Cross, can truly be called international in its purpose, unsectarian in basis and genuinely altruistic in scope, and of the Red Cross we have seen no criticisms. It labored under the same difficulties of personnel, of vastly augmented responsibilities and insufficient means as the other organizations named, and certainly the nature of the labors undertaken by it were much more delicate and serious than any or all of the others. The real obstacle in the way of the proper carrying out of the responsibilities assumed by the others does not, we think, lie either in the nature of their tasks, any unusual defects of organization or personal staff, but inherently, in the basis of their existence. They are "christian," which means simply sectarian, and their purpose is *essentially* neither moral, humanitarian nor utilitarian: it is narrow, partisan, limited, defined. The *purpose* of the Y. M. C. A. is the same as that of any sect: its own growth, prosperity and power. The subsidiary objects are strictly secondary and actually but a species of propagandum for the organization. The defect of any partisan or sectarian organization, whatever its professions, is inherent. It is basically selfish because basically exclusive; it promotes a partial object while appealing for support on universal grounds. It professes inclusiveness and practices exclusiveness in one form or another. The message of Christ has been lost to the world because of sectarianism, and the waters of human love poured into narrow channels which are lost in the arid desert of mere creedal organizations. So with the Y. M. C. A. It appeals to humanity for its support, but under trial is not humanitarian in any but a restricted and self-advertising sense. Its pretensions are great, but its performances not merely fallible; they are untrue in the broad sense to humanity because selfish in basis.

"The World and I" is the autobiography of Mrs. Ella Wheeler Wilcox. A portion of the work was printed serially in the *Cosmopolitan* magazine this last year. Theosophical students will not be unduly surprised to learn that Mrs. Wilcox has gone the long twisted road of psychism. Much space is de-

voted to "communications" from her husband who died several years ago. After trying the clairvoyants, mediums and soothsayers with whom the curious-minded and the gullible traffic, and visiting various alleged theosophical initiates and societies with their "trained psychics," and not getting just what she wanted, Mrs. Wilcox at last went into business on her own account and got what she was after *via* the ouidja-board. She now has the kingdom of heaven at hand, as she believes, and her "messages" seem to her undoubted and wonderful. They make very familiar reading, and are no different in character from the myriads of "spirit messages" of the past fifty years. Of course there are the usual "guides" and "ascending spheres" and the usual patter about "God" and "progress." Mrs. Wilcox is in good company in a bad business, as are so many others. In her case there is the less excuse as she had a better chance than many to acquire theosophical knowledge, which she abused. It is bad enough for the individuals and the world that they continue to dabble in necromancy, but it is even more regrettable that this is done by alleged theosophists and defended as theosophical, when the whole teaching and spirit of Theosophy is opposed to such practices. We think the explanation of Mrs. Wilcox's vagaries is very well put in a review in the San Francisco *Bulletin*. The writer says Mrs. Wilcox is an indefatigable lady "who utilized every scrap of experience which fell to her lot as the basis of a poem or a story." The remark is borne out by a reading of "The World and I." Mrs. Wilcox gained fresh material for "copy" out of her husband's death and her "communications" from him.

Current Opinion for February contains a long digest of an article by the distinguished physiologist and biologist, Sir Bertram C. A. Windle, F. R. S., in *Dublin Review*. Valuable as the article would appear to the scientific student it should be of even greater interest to the student of the *Secret Doctrine,* whose knowledge of reincarnation and of the modes of reproduction of the earlier races of mankind, gives him a constructive understanding of Professor Windle's article. Sir Bertram himself, however, is too much a student and reasoner to be misled by current scientific foibles. We think the day is not so far distant that scientific theorizing will cease to be popular because unprofitable. The necessary work of destruction will be accomplished by scientists themselves. And the necessary iconoclasm having taken place they can turn to the Occult tenets for the true explanations of the facts they have collated and the road to the re-union of religion and science will have been entered. Professor Windle's article is a sweeping indictment of "the new Heredity," the latest of many theories. He considers that very rarely does the expert in heredity, from whatever angle he approaches the subject, really know what he says he knows. "No sooner has he misled the world for a sufficient time with a great flourish of trumpets than he is toppled over by one more plausible than himself. Theory after theory is put forward and claimed to be final, only to disappear when another explanation takes its place. Thus at the moment we are in the full flood of the chemical theory which is employed to explain heredity."

Professor Windle recalls that Darwin argued in favor of a "particular" explanation, but the difficulties in the way have put that theory out of court. Then we had the "mnemonic" theory, "the unconscious memory of the embryo" as to what it was going to be! But in time it was recognized that even the "all-powerful protozoon" can remember only what has passed and certainly could not remember that it was going in the future to evolve a man. Weissman's theory, and H. P. B.'s comments on it will be recalled by all students of Theosophy. Professor Windle finds the "chemical basis" a very shifting one. We quote:

> "Is protoplasm a chemical compound? Some have considered it so, and spoken of its marvelously complicated molecule. Of course it is made up of carbon, hydrogen, and other substances within the domain of

chemistry. But is it, therefore, merely a chemical compound? The reply involves the whole riddle of Vitalism. The author would say that it, as well as all living things to which it belongs is purely and solely a chemical compound; and he must take the consequences of his belief. One of these consequences, from which doubtless he would not shrink, would be that a super-chemist (so to speak) could write him and his experiments and his book down in a series of chemical formulas—a consequence which takes a good deal of believing. . . . . There must be some superior, at least widely different, agency at work than one of a purely chemical character—something which transcends chemical operations. This is precisely what the Vitalist claims."

Vitalism is the theory that there is some other element in living things than those elements which are known to chemistry and physics. What that element is is of course made equally a basis for absurd speculations by the "exploiters of the fantastic"—which we think is not doing badly as a classification of the modern theorizer posing as a scientific student. It is passing strange to the theosophist that students as able, as observant and as manifestly honest and sincere as Professor Windle, do not adopt as a basis the theory of one underlying Life within all forms of animate and inanimate matter, and progressive intelligence as the fulcrum of all evolution in form and character. Not till that is done, and the phenomena of nature observed as the manifestation of consciousness, will the true scientific student have other than a shifting basis, one theory following another. The *Secret Doctrine* is waiting their strictly scientific consideration.

A collection of prophecies, mostly relating to events of modern times, constitutes the principal feature of a two-part article by Theophile Colville, under the title "At the Feet of the Prophets," published in the magazine section of the Los Angeles *Times* for February 9th and 16th. Entertaining to those interested in the marvellous, it fails to point out the lesson so sorely needed at the present time, namely man's responsibility for the events foretold.

Mr. Colville says that "there have been minds who could foresee in current events the germs from which certain effects would inevitably follow. But that is not prophecy. Everything seems to hint at man's endowment with a *mysterious prophetical insight,* operating in several ways . . . . of which the most easily understood is the astrological mode. Instances can be gleaned from every period of the world's history where the prophet foretold some coming event with a circumstantiality of detail, and preciseness of time, equal to anything found in Holy Writ. And why not? The same faculty was utilized, and even in our every day life only those willfully blind can fail to see that certain superior faculties—spiritual faculties of clairvoyance and clairaudience, are being unfolded." Also "this faculty of prophecy can be acquired if one is willing to surrender himself to the 'will' of the Deity and try to understand how the will of Deity functions, under the law of cycles."

These statements are not altogether clear. Astrological prediction can not be the mode of a "mysterious prophetical insight" for it is made from an objective chart of the zodiac. Furthermore predictions have been, according to the writer, "woefully wrong" in regard to recent events, because too recent astrological combinations have been taken as the starting point! One would infer from the article that the majority of prophets are clairvoyants and that nearly all prophecy is the outgrowth of the so-called "spiritual"(?) faculties of clairvoyance and clairaudience. The process of its development by "surrendering to the 'will' of the Deity" is vague and might mean one thing to one person and something quite different to another. As a matter of fact the only will of the Deity there is, is the will each individual uses to set in motion those causes, the effects of which he must eventually reap. Every act has its reaction, so the future event is but a continuance of the past, for the future is wrapped up in the past as the

flower is wrapped in the bud. It follows then that he who knows the past knows what the future must be. It was knowledge gained through observation and experience for hundreds of thousands of years that formed the basis of the statement made by H. P. Blavatsky (whom Mr. Colville quotes at length) that in the prognostication of certain future events, "all foretold on the authority of cyclic recurrences *no psychic phenomenon is involved.* It is neither prevision, nor prophecy; any more than is the signalling of a comet or star, several years before its appearance. It is simply knowledge, and mathematically correct computations, which enable the Wise Men of the East to foretell, for instance that England is on the eve of such or another catastrophe; that France is nearing such a point of her Cycle; and that Europe in general is threatened with, or rather is on the eve of, a cataclysm, to which her own cycle of racial Karma has led her."

Sitting with open-mouthed astonishment at prophecies will not help us to understand the events nor show us how to direct our future course. If the warnings of H. P. B. had been heeded and the remedies she suggested applied, namely that men adopt the theosophical teachings and live them, much misery might have been avoided. And now another opportunity awaits us. We are on the brink of other troubles and some kind of action is required. Happy is the man who can see in current events the causes from which certain effects will inevitably follow; if no prophet, in the opinion of our writer, he is the one who must see the necessity of doing all he can to bring about justice and thus save us from that "selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples."

Although it is a disappointment to find J. M. Barrie carried away by the vagaries of the times and dabbling with spiritistic subjects, he, being Barrie, does it with a difference. In "A Well Remembered Voice", published recently in a collection called "Echoes from the War," Barrie in dramatic form, gives a conversation between an invisible shade and his lonely, but skeptical father. In fact we feel that Barrie is a little skeptical, has some doubts about his shade; it is as if he had engaged in blowing a bubble of the moment's fancy, more to please the children than to satisfy an urge of his own.

Played by artists as it was at a special matinee in London, perhaps it borrowed life from the interpreters; in print it is a little dull. Although invisible to the naked eye, Dick is a four-dimensional ghost, describing "the other side of the veil" in physical-matter terms, full of breezy public school and trench slang; we expect him to ask for a cup of tea or a whiskey and soda, and surely he would have had a cigarette with his father if the material difficulties of stage management could have been solved.

There is so little conviction in the playlet and yet we can't be quite sure that Barrie is not having a quiet and delicate laugh at "Raymond" and Company. There is the certainty that he directs a forceful rap at table-rapping, and such practices, and through Dick conveys the valuable idea that indulging in excessive grief is a mistake both for the dead and the living. Apart from this, Dick is as darkly cryptic as the grave itself and throws no more light on important problems than any other evocation vagrant imagination or spiritism has brought to a waiting world. Dewlike they come, at once dampening, and yet seemingly keeping green the hopes of those who expect to benefit in this way.

There is one great thing in favor of "A Well Remembered Voice", it does not even pretend to be true.

The author of *The Fabric of Dreams* (Katherine Taylor Craig) does not claim to draw any conclusions on the subject, but she does present a host of very interesting historical data from the days of Egypt, Chaldea, Greece and Rome to the Titanic disaster and gives the comparative views of ancient philosophers along with those of mediaeval mystics and modern psychologists. It is easy to see, however, that she herself is in sympathy

with the mystic's view rather than with the methods of the more popular modern psychology, and her scoring of the Freudian theory in the chapter "Your dream will find you out" is both stern and just. "Calvin himself," she says, "would have passed over Freud's theory of innate infantile depravity."

It is a matter of regret that the mention of Madame Blavatsky's philosophy of dreaming is so slight, and her idea so incompletely expressed that no clear conception is gained from it. The author has evidently given more real study to the moderns of the Freud and Jung schools, to Havelock Ellis and others. Yet she presents in an indirect way a good case for re-incarnation as a necessary basis for some dreams, and it looks as if Dr. Stanley Hall comes perilously near it in explaining the same as "ancestral memory." Naturally, science objects strenuously to this theory—and what, by the way, is said of "science" in the chapter "Substance and Shadow" meets our warm endorsement.

> . . . "there have been countless sacrifices to science and warm human blood has spurted as freely over its altars as it was ever poured forth for the idols of old; quivering limbs have been dissected as relentlessly as they were ever torn or crushed by Juggernaut's car, and still steel has been unable to find the human soul upon which all the history of the human race has its foundations. . . . Back of all anatomy there are processes for which anatomical processes can give no adequate explanation and which physical law can not control. . . . Physicians realizing these limitations are turning more and more towards psychological work, yet thus far psychology merely skims the surface of psychic thought and applies itself to rules and mental processes."

The book gives much space to dream interpretation, symbology, and geomancy, and while by no means profound, is admirably written from a quite scholarly breadth of view and richly cultivated mind. (E. P. Dutton & Co.).

Readers of this magazine, and the many correspondents with this office and that of the United Lodge of Theosophists, will notice that the name Wescott Clough, Business Manager of the Magazine, has been replaced by that of Brinton Jones, Mr. Clough's assistant for several years, who will carry on the affairs of the office along the lines that Mr. Clough has so efficiently established.

It would be hard to estimate the value of Mr. Clough's service to our Cause, nor would he wish any special reference to it or to himself, for it has been our aim to keep all references to personalities in the background. The only reason for any name appearing on the magazine cover is in compliance with the law governing publications; nevertheless, it is fitting on this occasion to say to all those who have come in touch with Mr. Clough through correspondence or otherwise, that it was through his unremitting zeal and devotion to the service he undertook, that so much of our success is due, and that, had not one under his able direction arisen to the requisite degree of competency, he would not have been able, nor would he have desired to devote himself to other necessary business interests closely connected with our work. Although his name will not appear in public print, his friends may be sure that he has only extended his efforts in a common cause in a way that will redound to its further progress.

NOTICE TO CORRESPONDENTS

Communications of every nature intended for this magazine should be addressed to THEOSOPHY, 504 Metropolitan Building, Broadway at Fifth St., Los Angeles, California. Communications to the United Lodge of Theosophists should be addressed to the GENERAL REGISTRAR, at the above address.